/76 cont./

174 169 When experience showed them that they could settle in the regions which they occupy today because the harvests were certain, they made their homes there and, when invaded, defended the territory at all costs, as has been seen. 241 433 [461] The region, as was seen in the first chapter, is certainly very fertile: when it is irrigated by rain, it produces every type of cereal; maize matures exuberantly, and the crops are splendid with little labor. If the fields are kept free of weeds with a couple of weeding hoes and there is no lack of rain, the Chiriguano can sing all year around the big chicha bowl in the company of his friends.

433 241 511 [931] But if rain is scarce, the crops are generally lost, and then the Chiriguano suffers, digs roots for his food, and sells everything he has, even his trousers and his wife's new tipoy, in order to support his poor family miserably. In times of scarcity the Indian plants with considerable hope a small patch where it is damp, such as around a lake or /77/ along some stream; plantings of this type are called socorro /succor/, and in fact they are, when roots can scarcely be found. Oh a few green gourd leaves at this time are like syrup in the Chiriguano's mouth! Poor Indian!

Language

192 [101] By what has already been related it can easily be understood that the Chiriguano are descendants of the Guaraní of Paraguay: thus the Chiriguano language is very analogous to Guaraní, as well as the Guarayo language, and it can be stated as a fact that both the Guarayo and the Chiriguano languages have the same relationship to Guaraní as that which exists among the Spanish, French, and Italian languages with respect to the Latin language, which is their mother (1).

[194] [171] 1. The Chiriguano language has very few accented words; in Guaraní they are abundant. For example, "abati," maize,

/?? cont./

199 "Conumi," Ind. do not have an accent
194 on the i in Chiriguano, but they do in
191 Guaraní.

199 In past centuries the race, and therefore the language, em-
198 braced a great deal of territory, but today it is greatly
361 reduced, and I can state without danger of error that it is
162 still numerous in Caipipendi, Pipi, Charetí, Tacuru, Arakua,
and in the Potosí and Tarija missions; but in the former
places it is scattered among many little towns, while in the
latter it makes up respectable towns of 500, 1,000, and
2,000 souls (2).

2. Charetí Guasu is located on the left bank of the Parapití in Cordillera Province; it almost forms a single town with Membirasi, and between the two of them they have about 110 families.

199 Purity of language is now no longer found in any town
178 or in the missions, in the first because of living among
199 whites and continually emigrating to the Argentine Repub-
997 lic, and in the second, the missions, for a third reason, instruction in Spanish, which the missionaries give the boys and girls in the schools; thus, if the race is not finished first, as is feared, because of the continual epidemics and vagrancy, the language will soon be lost, and then the few books that exist will only serve as an historical monument for posterity, which will be able to recognize the merit and labor of the missionaries who spread among them, the Chiriguano, and poured out sweat with the sole purpose of civilizing them in a Christian way (3).

3. There are a grammar, a Spanish-Chiriguano dictionary, a catechism with its translation, Father Corrado's masterpiece, a small Chiriguano-Spanish "Nene" /"Infant"; the work referred to is Nino's Nene Chiriguano/, and many unpublished sermons.

4: Nino--360 M-2 (1690-1911) 1913 SP10 Chiriguano SP:0

/366 cont./

The second t of the word toti is pronounced double (t).

1. In other places the salutation is different. They say Cotapiri or Aguyeti, good things, prosperity. But the other seems to me to be more in conformity with the universal salutation, as is done everywhere.

If the visitor is a person he knows, the host then says, Nde ga ce? Is it thee? And the other answers, Cheve, it is I, and then goes on to say Imoño ga ne? Are you living? Imoño aí, I am living. And he enters the house of his uncle, grandfather, brother-in-law, or whoever it may be, since it seems that the Chiriguano has relatives everywhere, and he would have them all over the world, if there were Chiriguano all over the world.

Often it is the cacique who receives strangers, if these come looking for him, as naturally happens, but any Indian at whose house he may come will at once say to him with all courtesy, Eyé, come in, if he is on foot, and Eyéeyi, come down, if he is mounted. At once he presents him with the best seat that he has and begins the conversation; meanwhile the lady of the house puts at his disposal a large jar of chicha with the respective maté or tumbler, and, aided by her daughters, she prepares the best meal. The captain, or cacique, of Tiaúa prepared for me a maté of boiled corn with salt, ativivi, or very hot chili peppers, and hard-boiled eggs chopped into small pieces.

I noted the great cleanness of the food and the utensils, and then, as I have already said elsewhere, I had a long talk with the Indian, who was quite loquacious and frank, about various religious matters, and in conclusion he made me understand that he would not go to the Boicovo Mission or to the others, because prayer and baptism cause death; that my companions and I had made it not rain that night in order that we might not get wet, and that it is not God who created man, and, when asked who it was, he answered naturally and with astonishment, Ndicuaá á pa? Don't you know? (2) /Illustration appears here./

2. In the other place I did not set down everything

[Text Continues on P.362]

4c Nieuw-Zeel Bd-3 (1880-1911) 1913 GP10 Chirigwana GP10

/[270 cont.]/

all the carnival very noisy. There is nothing special about it and it lasts three days. /[271]/ some play the violin, and men and women sing the Alleluja. Couples hold hands as they walk through the streets. If both are women, they walk with their arms about each other's neck. They sing through the streets and in the houses and in front of them; in this latter case it is a sign of esteem for a family. The words are four: Oni ma Pascua, alleluja. Easter has come, alleluja. Uruara yuma Tendaya, alleluja. Our Master came back to life, alleluja (1).

1. The song of Alleluja begins as follows: Santísima Trinidad /Most Holy Trinity/, oni ma pascua Alelujas; alelujas, alelujas, alelujas, alelujas, alelujas, alelujas, etc. Uruara yuma-Tendaya, juventinos; alelujas, alelujas, alelujas, alelujas, alelujas, alelujas, etc. The l of Oni is pronounced as though it were double.

/[271]/

Chapter Twelve

Offensive and Defensive War

Introduction

There is no people or nation in the world which has not experienced the horrors of a war more or less bloody, more or less prolonged, and more or less disastrous. Troy burns, and Aeneas, the founder of the Roman Empire, takes advantage of the confusion, avails himself of the very darkness as his shield, and saves himself. /The remainder of p. 272 and the first paragraph on p. 273 are omitted in the translation. The following illustration appears opposite p. 273. The remainder of p. 273 follows./